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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live" (JOHN 11: 25).

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THE RESURRECTION.*

BY PRESIDENT JOSEPH F. SMITH.

THE resurrection! It is true all of us are clothed with mortality, but our spirits existed long before they took upon them this tabernacle that we now inhabit. When this body dies, the spirit does not die. The spirit is an immortal being, and when separated from the body takes its flight to the place prepared for it, and there awaits the resurrection of the body, when the spirit will return again and re-occupy this tabernacle which it occupied in this world.

This great and glorious principle of the resurrection is no longer a theory, as some think, but it is an accomplished fact, which has been demonstrated beyond all successful contradiction, doubt or controversy. Job, who lived before the resurrection of Christ, possessing the spirit of prophecy, looked forward to the time of the resurrection. He comprehended the fact. He understood the principles and knew the power and design of God to bring it to pass, and predicted its accomplishment. He declares: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth;" he further says, "and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19: 26). He looked forward to something not yet done, something which had never been done in this world before his day. It was not accomplished till long after his time. Having received the spirit of the gospel and of revelation, he was enabled to look down into unborn time and see his body, which had mouldered and crumbled into dust, raised from the dead. What he saw by the eye of faith has become actual history unto us, and we possess

*Part of a discourse delivered by President Smith at the funeral of Elder James Urie, February 3rd, 1883.

not only the history of the fact but a knowledge, by the testimony of the Holy Ghost, of its truth. We are not, therefore, situated as Job was. We live in the latter times, which are pregnant with grand and glorious events; among the greatest of which is this glorious principle of the resurrection of the dead. This is no longer a mere prediction, a cherished hope, or a prophetic promise, but a reality; for long before our day it has actually been accomplished. Christ himself burst the barriers of the tomb, conquered death and the grave and came forth "the first fruits of them that slept." But, says one, how can we know that Jesus was put to death or was resurrected. We have plenty of evidence to show that Jesus was crucified and resurrected. We have the testimony of his disciples, and they produce irrefutable evidence that they did see him crucified, and witnessed the wounds of the nails and spear in his body which he received on the cross. They also testify that this body was laid away in a sepulchre wherein no man had lain, and they rolled a great stone to the door and departed.

Now the chief priests and Pharisees were not satisfied with the crucifixion and burial of our Lord and Savior. They remembered that while living he had said that after three days he would rise again; so they established a strong guard to protect the sepulchre and set a seal upon the stone, lest his disciples should come by night and steal away the body and say unto the people, "He is risen from the dead," and thus perpetrate a fraud upon the world. Lo and behold! by this act those very unbelieving guards became actual witnesses to the fact that a heavenly personage came and rolled away the stone and that Jesus came forth. The disciples witnessed and testify to the resurrection, and their testimony can not be impeached. It therefore stands good, and is true and faithful.

But is this the only evidence we have to depend on? Have we nothing but the testimony of the ancient disciples to rest our hopes upon? Thank God, we have more. And the additional evidence which we possess enables us to become witnesses to the truth of the testimony of the ancient disciples. We go to the Book of Mormon; it testifies of the death and resurrection of Jesus Christ, in plain and unmistakable terms; we may go to the book of Doctrine and Covenants containing the revelations of this dispensation, and we shall find clear and well defined evidence there. We have the testimony of the Prophet Joseph Smith, the testimony of Oliver Cowdery, and the testimony of Sidney Rigdon, that they saw the Lord Jesus—the same that was crucified in Jerusalem—and that he revealed himself unto them. Joseph and Sidney testify to it as follows:

"We, Joseph Smith, Jr., and Sidney Rigdon, being in the Spirit on the sixteenth of February, in the year of our Lord, one thousand eight hundred and thirty-two, by the power of the Spirit

our eyes were opened and our understandings were enlightened so as to understand the things of God—even those things which were from the beginning before the world was, which were ordained of the Father, through his Only Begotten Son, who was in the bosom of the Father, even from the beginning; of whom we bear record, and the record which we bear is the fulness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision" (Doc. and Cov., Sec. 76: 11-16). They were called to be special witnesses of Jesus Christ and of his death and resurrection.

We have also the testimony of the ancient disciples who lived on this continent at the crucifixion and resurrection. You will find their testimony recorded in the Book of Mormon. The disciples who lived upon this continent knew what transpired at Jerusalem; the Lord showed them these things. After his resurrection he manifested himself to his disciples on this continent, and showed them the wounds he had received on Calvary. They were convinced that Jesus was the Christ and the Redeemer of the world. They beheld him in the flesh and they bear witness of it, and their testimony is true. We have the testimony of eleven special witnesses to the divine authenticity of the Book of Mormon, which book testifies of Christ's resurrection, containing as it does the records of the ancient prophets and disciples of Christ on this continent, thus confirming their testimonies.

Is this all the evidence we have? No. Joseph Smith boldly declared to the world that if mankind would sincerely repent of their sins and be baptized by authority, they should not only receive a remission of their sins, but, by the laying on of hands, they should receive the Holy Ghost, and should know of the doctrine for themselves. Thus all who obey the law and abide in the truth become witnesses of this and other equally great and precious truths. To-day there are thousands of Latter-day Saints living in Utah and throughout the world, who have attained to the possession of these things, both men and women. If we witness by our acts, and from our hearts, our determination to carry out the mind and will of the Lord we shall have this double assurance of a glorious resurrection, and be able to say as the Prophet Job said—his was a glorious declaration—"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (Job 19: 25, 26). Thousands have received this testimony and can witness unto God and testify from their hearts that they know these things.

I bear my testimony, and surely it is of as much force and effect, if it be true, as the testimony of Job, the testimonies of the disciples of Jerusalem, the disciples on this continent, of

Joseph Smith, or any other man who told the truth. All are of equal force and binding on the world. If no man had ever testified to these things upon the face of the globe. I want to say as a servant of God, independent of the testimonies of all men and of every book that has been written, that I have received the witness of the Spirit in my own heart, and I testify before God, angels and men, without fear of the consequences, that I know that my Redeemer lives, and I shall see him face to face, and stand with him in my resurrected body upon this earth, if I am faithful; for God has revealed this unto me. I have received the witness, and I bear my testimony, and my testimony is true.

GOD'S NEED OF MAN.

By Elder B. H. Roberts.

"And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it. * * * And God saw every thing that he had made, and, behold, it was very good" (Genesis 1: 25-37).

The account of the creation of man by God, is used in beginning the discussion of the subject, God's need of Man, because it must be quite evident that God has need of man, or why his creation? One must either concede some necessity for the creation of man—some need God had for him—or charge Deity, in such a capital matter, as having created an unnecessary thing. Man's very existence, then, since God created him, or begot him, is strong evidence that God needed man.

One does not need to search far for reasons why God had need of man. The most obtrusive reason is found in the fact that God needed man to round out to completion his creative work in the earth. To what purpose had God created the earth and all things in it, if man had not been created? How meaningless everything else that was created would be without man! High mountain range and expansive ocean; rolling hills with verdure clad, and the level plain of fertile soil; rivers, brooks, lakes, forests, flowers; sunrise, sunsets; the moon, the stars; whispering winds, the gentle showers; the rising and ebbing tides; the spring's bright freshness; the summer's glowing warmth; the fruitful autumn; grim, but restful, winter—all these things without man would

be as beautiful and enchanting as now, but who would appreciate them? who would be enraptured of them? who enjoy them if man was not on the earth? He alone of all the creatures in the world is capable of marking their beauty, or feeling grateful for these varied things, and the mighty changes that take place in nature. He alone is capable of looking up through these things of nature to nature's God. He alone of all the creatures of the world is capable of aspiring to a comprehension of God, and to companionship with him. Remove man from the earth, and what does it matter that day and night follow each other? That seed-time and harvest-time come and go? What does it matter that the horse has strength, or the bee skill to hive the sweets of the flowers? What matters the song of birds and the perfume of the woodlands in which they sing? What does it matter that the earth has extensive coal-fields, and under-ground oil lakes; or seams of gold and silver, and stores of precious gems? Of what use would all these things be—had man never been created? Of no use, must be the answer; to no purpose, all this creative energy, unless man comes to crown the work, and give it meaning and purpose. Undoubtedly all nature was created for man, and man for God. Otherwise considered the creation is meaningless, and void. If to man the created world would be meaningless without God, even more so to God would the created world be incomplete and without objective and purpose without man.

When God had completed the creation of the earth and all that was in it, save only man, he "*saw that it was good*" (Gen. 1: 25); but when he had created man, male and female created he them, and thus crowned his work, then "God saw every thing that he had made, and behold, *it was very good*" (Gen. 1: 31); for then surely it was completed. He, unto whom dominion over it was to be given, had come into his heritage; he for whom it had been created was in possession, and "it was *very* good."

God then, needed man for the completion and glory of his creation of earth and all things therein: for his glory, through man, were they created.

The chief evidence, however, that God has need of man is found in the nature of God, the prime factor of which nature is love. So pronounced is this attribute of the divine nature that one writer of holy writ without qualification, has said—"God is love." And further he said: "He that loveth not knoweth not God;" and in this was manifest the love of God towards men, because that God sent his only begotten Son into the world, that men might live through him. "Herein is love" continues this apostle, "not that we loved God, but that he loved us, and sent his only begotten Son to be the propitiation for our sins" (I. John 4).

This attribute of the Divine nature, love, implies the necessity of an object for it: and it also pre-supposes a worthy object; one capable of responding in kind, for perfect love is made up of

giving as well as receiving. Otherwise he who gives love would go unrequited, and there is nothing more bitter in sorrow than unrequited love. It must be mutual in giving and receiving in order that it may be wholly blessed.

It is written in the creation story of Genesis that after God had created out of the ground every beast of the field and every fowl of the air, they were brought to Adam to see what he would call them; but for this lord of the new creation, Adam, there was not found an helpmeet, a suitable companion, and so one was made for him, and worthy of him—woman: kindred to himself, in nature and dignity; different from him, yet like; and fit for love and companionship; complement of him as he of her, making completed man—male and female, as God created them. Completed man is plural.

If for man among the inferior creatures there was none fitted by near equality with him for that close companionship, that would make the creation for him "very good," then we may fearlessly conclude that in all the creatures below man there was none worthy of God for closest companionship, intellectually or spiritually. Nothing that he could love supremely and be loved by supremely in return, and with the spirit and with the understanding. Nothing that approached to nearness of image or likeness; or that was of the same nature with himself. Nothing like him in these creations lower than man; there was with those creatures no basis for the fellowship of the spirit and of the mind; nothing that could respond to the nature of God. Nor could God love gases, or merely mechanical forces. These were but insentient powers, without mind qualities, and of importance only as they could be, to affect the purposes of God in the works of creation, and in the maintenance of that creation.

For God, then, there was no suitable companion in the created creatures or forces lower than man; hence man was created for God; in the very image and likeness of God was he created; for union and communion with God; for companionship and for fellowship, based upon the existence of mutual characteristics, and attributes. These, perfect in God, in man imperfect; but capable of development; and by such development at last approaching perfection, man shall become worthy of God's fellowship, and of God's love.

That God loves man, is evident in all the creation. It will not require argument that the earth and the fulness thereof was made for man. That is sufficiently self-evident. And throughout the creation are the evidences of God's care and love for man. He has ever been mindful of him. Truly, in the language of the Psalmist, he has crowned man "with glory and honor." He made him to have dominion over the works of his hands, and has put all things under his feet. "All sheep and oxen, yea, and the beasts of the field; the fowls of the air, and the fish of the sea,

and whatsoever passeth through the paths of the sea" (Psalms 8). All through the revealed word of God, also, God's love for man is an ever recurring refrain, and God is ever seeking means to express it. Lastly and supremely it was expressed through the mission of the Christ: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16).

The counterpart of this, according to the burden of the revealed word of God, is to awaken love in man for God. Having chosen Israel through whom to express his purpose in human life and his relationship to men, God asks: "And now Israel, what doth the Lord thy God require of thee but * * * to walk in all his ways, *and to love him*" (Deut. 10: 12). "*Thou shalt love the Lord thy God*" (Deut, 11: 11) is the repeated love-hunger cry of God through the Old Testament; and it becomes the dominant note in the New Testament, reaching its climax in the supreme message of the Christ in summing up the whole law—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment" (Matt. 22: 37, 38).

This proclaims God's need of man—God's love hunger. To love, and to love supremely. To be loved, and to be loved supremely. This the desire of God and of man. This the bond of their union. This the glory and the joy of each, when attained.

What a dignity is here for man! To be needed of God! To be loved by him! To be the desired companion of the Creator! To have fellowship with him! To be co-laborer with him in achieving his high purposes in creation; and in the redemption, and in the sanctification of the human race! This surely is worth while. Worthy existence, and effort, and sacrifice—worth everything. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. * * * Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him [i.e., fellowship and companionship with God] purifieth himself, even as He is pure" (I. John 3: 1-3).

THE HAPPY WARRIOR.

Who is the happy warrior? Who is he
That every man in arms should wish to be?
It is the generous spirit, who, when brought
Among the tasks of real life, hath wrought
Upon the plan that pleased his childish thought:
Whose high endeavors are an inward light
That makes the path before him always bright:
Who with a natural instinct to discern
What knowledge can perform, is diligent to learn.

THURSDAY, JUNE 9, 1921.

EDITORIAL:

AS IT WAS IN THE DAYS OF NOAH.

For the sixteen hundred and fifty odd years of the world prior to the flood, we have the Scriptural assurance that the knowledge of God was preserved on the earth by the faithfulness of certain direct descendants of Adam; for it is disclosed in their genealogy that "Lamech, the father of Noah, Methuselah, Enoch, Jared, Mahalaleel, Cainan, Enos, Seth and Adam, were all living at the same time, and beyond all controversy, were preachers of righteousness." It is shown in the modern revelations that they all held the priesthood. To what extent they ministered in the principles of salvation, and engaged in warning the people of the judgments of God is not revealed; nor is it shown how successful they were in converting the people.

We are told that of these patriarchs Noah, ordained in his childhood, was a preacher of righteousness. Undoubtedly his prophetic teachings were a combination of warning against sin, a call to repentance, and the offer of salvation to all that should obey. That his ministry was among a wicked and perverse people his whole story plainly indicates, and, in the main, the inhabitants of the earth rejected his testimony and were disobedient throughout that period. That some may have received the word of the Lord and repented and died in faith, who were affiliated with the above lineage from Adam to Noah, in which line the priesthood was preserved, is a fair presumption. However, evil triumphed and the time came when it prevailed over the earth: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them" (Gen.6: 5-7).

The long labors of Noah proved to have availed but little, except that they condemned the world and made him an heir of righteousness forever. At the end, but few of his own household were all that escaped the fearful judgment that God had decreed. In their sins were the inhabitants of the earth swept off, by the universal flood which destroyed every living thing: "And all flesh died that moved upon the earth, both of fowl, and cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all

that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark" (Gen. 7: 21-24).

Confirmation of the Mosaic account of this judgment of God upon the wicked is given in the writings of the prophets and of the disciples of Jesus Christ. Traditions of the flood and many remarkable evidences of its universality and the utter destruction of life are to be found among all the peoples and upon all lands, the whole world round.

In the earthly ministry of the Lord he had occasion to refer to it, and in doing so to predict a like and more awful catastrophe, but not by a flood, that should ultimately be visited upon the earth. The Lord said, speaking of the time when he should come again, and of the signs of his second coming: "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all" (Luke 17: 26, 27).

Whether in the time of Noah the doctrine of vicarious work for the salvation of the dead was understood and preached we are not informed; but the Scriptures show that a time came, though it was more that too thousand years after, when that doctrine was taken to the spirits of those who had rejected Noah's ministry in mortal life. In the all-wise and comprehensive plan of salvation and the universal redemption of mankind from death, with the continuing opportunity of repentance, afforded every soul in whom the power to repent continues to abide, the glorious ministry of Christ our Savior prevails; even beyond the utter destruction of human life: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometimes were disobedient when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water" (I. Peter 3: 18-20).

The burden of the latter-day gospel dispensation is to carry to the inhabitants of the earth the warning of the Eternal God, who sent warnings and executed judgment upon the earth in the days of his servant and prophet Noah. We declare that the day has again come, when men must repent of their sins, and turn unto God for deliverance and salvation, if they escape the more fearful and certain destruction decreed against the wicked. The present day was clearly foreseen, and all its conditions revealed to the Lord and his disciples, who boldly predicted it and admonished the saints, in their time, to be mindful of the words of the prophets

concerning the future. Peter writing upon this matter said: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. * * * But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. * * * Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (II. Peter 3: 3-7, 10, 13).

It thus appears that, as in the days of Noah, the servant of God cried repentance and offered salvation to the people, so also in the day of Christ he and his disciples called upon men to accept the principles that would save them. Accompanying their pleadings with the people were warnings of the judgments to follow. In those earlier times the judgments have followed. The same divine authority, by the holy spirit of prophecy, which foretold them, now declares we have arrived at the hour of the further fulfilment of the decrees of God concerning his children. We are in the midst of the judgments of the last days. They are in force to-day upon mankind and there is no escape, except in the manner and time prescribed in the revealed word of God. Latter-day Saints know this is true, and in duty bound they solemnly raise their voices to their fellow-men and declare to them that the day is nigh, even at your doors, when destruction will be poured out upon the wicked. The means are actually known and are in the possession of men, by which the destruction of mankind can be effected as certainly and probably as quickly as by the flood. It took only a hundred and fifty days to destroy life and make the world desolate in the time of Noah. It is hard to realize that the inventions of men to destroy each other are so deadly now and are becoming so effective that, apart from the forces of nature in the control of God, to which we are most accustomed to look for the great destruction, the world could be destroyed, its cities laid waste and its inhabitants slain in no longer time than was taken by the flood. That this is the fact, scientists, whose lives are devoted to the creation of engines of destruction, assure the nations; statesmen predict that another world-war would bring them into effective use and civilization would be destroyed; soldiers declare it and are already planning their campaigns which would prove it. Nation against nation, peoples against peoples, families against

families, every man against his neighbor. The word of the Lord has been spoken: "And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people" (Doc. and Cov., Sec. 1: 14).

J. F. W.

NOBLE MEN.

Upon the records of the past are engraven the names of men, who have taken important parts in the different dispensations of time, since man was placed upon the earth. The Bible honors such men as Abel, Noah, Enoch, Abraham, Jacob, Moses, Aaron and many others, who were holy men of God, and leaders in their day and generation; the New Testament—those who espoused the cause of our Redeemer—Peter, James, John, Paul and others, who displayed their integrity and left examples worthy the imitation of all men. The Book of Mormon also contains the names of men who endured hardships, enmity and persecution for the love of the gospel of Christ and for complying with the teachings of divine revelation.

In secular history we find mention of men, who have their names engraven, as it were, upon the hearts of mankind, for their deeds of charity and faithfulness to principles of liberty and truth. In our own land every American holds dear to his memory the names of Washington, Jefferson and their colleagues, who framed the Constitution and fought valiantly for liberty and free government. It is seldom we appreciate the worth of men in the day and age in which they live. This seems to have been the case in ages past and it is the same to-day. There are living some noble men, who would lay their lives down for principles of truth and who labor with their might for the benefit of their fellows. How little they are known for their worth, while others who have been dead for years are lauded to the skies!

How often we hear the expression, "We have no such men now." I sigh for such ignorance, when I reflect that in the vales of Utah are many who have been tried, tried to the core, for holding to principles of truth, and have not betrayed their trust. What can not they yet do? Who can place a value upon their worth? Under the inspiration of the Lord, when necessity demands, they will put their shoulder to the wheel of state and save a tottering nation if need be. Necessity in the past has brought noble spirits to the front and so it will again. It would indeed be a dark world if this were not the case. The world is wont to judge wrongly. Many who deserve its laudation are despised and persecuted and die unnoticed by the majority. Others, perhaps, who merit it not, receive the fame. This is not the case with the

judgment of the Lord. The most humble worker will receive a just reward when His appointed time shall come.

In looking for examples of worth it is not necessary to cull them entirely from those of the dead. From the living noble ones may be chosen. It is a peculiar trait in the human family to look upon the faults of living men and to a great extent neglect or lose sight of their virtues, but after life has departed the latter come to the front. I am happy in the contemplation that the noble among the living are growing in popular favor, and that their labors are being appreciated. While we honor noble men we should not forget a meed of praise to the noble women of the world, who are and have been cotemporary with them in the progress of truth and liberty.

J. E. CARLISLE.

MINUTES OF THE SCOTTISH CONFERENCE.

THE semi-annual Scottish conference was held at 30 Abbotsford Place, Glasgow, Scotland, May 29th, 1921. Elders Thomas M. Wheeler and Junius F. Wells, and Sisters Edith A. Smith and Emily Smith Stewart were present from the Liverpool Office.

Saturday evening, a priesthood meeting was held, about sixty saints both men and women being present. The meeting was devoted to valuable instructions and encouragement given by the speakers. Elder John E. Ingles spoke about the work of the elders in the field, and told of the splendid progress that is now being made. President John Hunter gave an account of the healthy condition of the Glasgow branch, over which he is presiding. He testified that conditions are better now than at any other time during his forty years of labor in this branch.

Elder Wells painted many vivid word-pictures of interesting and faith promoting reminiscences of early Church history. Elder Wheeler encouraged the saints to partake of the great gifts and powers and blessings which are given to those who live the gospel of our Savior.

On Sunday many saints, from far and near, as well as investigators, gathered for the regular sessions of the conference; President William Easton presided at all the meetings.

In the morning session, the work of the Sunday-school was displayed. The youngest member of the kindergarten class, along with each of the older children, recited verbatim the testimony of the eight witnesses of the Book of Mormon. Several songs and recitations were very ably given by the little ones. The intermediate class recited in concert the Word of Wisdom, as set forth in the Doctrine and Covenants. Songs, recitations, and the following original composition, by a young boy, Robert McQueen, Jr., were deserving of special mention: "Why I am a Mormon.—The reason that I am a Mormon is that my father

and mother are members of the Church. I have always believed in what they have taught me and that Joseph Smith was a Prophet; he being the person to whom the Lord spoke and gave these first principles, which we as Latter-day Saints believe and teach:—faith, repentance, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost. This is the way our Lord and Savior Jesus Christ taught when upon the earth; and the only way mankind can he saved is by obeying these principles." The theological class was represented by James E. Rennie, who gave a short talk on the Acts of the Apostles, which is the text of the class at the present time. In a forceful and loving way Elder Wells complimented and encouraged all the Sunday-school class work.

At the afternoon session Elder Wheeler presented the Church, mission, and conference authorities, Elder William Easton was released as president of the Scottish conference, and Elder William Little was voted to be the new president, with Elder Clyde Romney, clerk. Elder Easton reported the condition of the conference and thanked all the people for the many kindnesses and loyal support he had received from them. Elders Clyde Romney, Thomas Finlayson, George C. Wareing, John E. Ingles and Frank W. McGhie gave short addresses upon the various principles of the gospel.

The evening session: Many investigators and friends were present. Elder William Little spoke and asked for the support of the conference and expressed his desire to honor the calling as conference president. Sister Edith A. Smith, who is from Zion on a visit, told many of the interesting experiences she has had on this trip. Elder Wells gave a very strong discourse on the power of the evil one and of the world's great need of the revelations of God. "Humility and repentance and sincere prayer," said Elder Wells, "comprise the greatest need of the world to-day." Sister Sarah H. Graham skilfully delivered a fine recitation. Sister Emily Smith Stewart spoke splendidly upon the beauty and the far-reaching benefits of the gospel as taught by the Latter-day Saints. Brother John Hunter sang a solo. Elder Wheeler then gave a fine talk upon the necessity of the plan of salvation, and the blessings it brings to the faithful.

The total attendance at the three Sunday meetings was over three hundred. Undoubtedly there would have been more present but for restricted transportation due to the coal strike. The saints and friends greatly appreciated having so many from the Liverpool office. Many expressed the opinion that it was the most enjoyable conference held for many years.

On Monday morning the elders met with Brothers Wheeler and Wells and received instructions and encouragement in their labors. All the elders gave reports of the progress of their work and Elder William Little was set apart as conference president.

SOME STRANGE METALS.

SOME of the metals which are familiar enough to the chemist, though rarely seen outside his laboratory, have so little in common with the metals of every-day life as to scarcely belong to the same class of substances. We commonly think of a metal as being heavy, yet sodium and potassium will float on water, and lithium is the lightest of all known solids. The fact is that the word "metal" is one of the hardest in the language to define. The metals all have a peculiar lustre, to be sure, which, from its association, have come to be metallic; but many minerals, as galena and black-lead, which certainly are not metals, have the same appearance, and so on through the list of properties. The chemical relations of the metals give good reasons for placing the substances by themselves, though even here the lines are not clearly marked.

One of the most distinctive properties of the metals is their power to form, when combined with acids, a class of bodies called salts—on account of their resemblance to common salt, which contains about forty per cent. of metal sodium. This metal is a bluish white, waxy solid, and has such a great tendency to rust, or unite with the oxygen in the air, that it must be kept in some oil, like petroleum, which contains no oxygen. If a bit of sodium be thrown upon a piece of ice, the metal takes fire, and any attempts to put it out by pouring water on it would only be adding fuel to the flame. The sodium-match is an application of this peculiar property of the metal. It is merely a bit of wood tipped with sodium, and which can, of course, be lighted on the stormiest day by the mere contact of a rain-drop. The matches are, however, decidedly dangerous, and their manufacture is generally prohibited.

Potassium, which is obtained from potash, is another metal very similar to sodium, and will take fire upon ice or water, even more rapidly than this last-named metal. A small piece of potassium thrown into a jar of water apparently takes fire at once, and swims about with great rapidity, burning all the time with a brilliant violet flame. One may be forgiven if his ideas on combustion are somewhat upset by the sight of this phenomenon, but there is really nothing very strange about it. Water is a compound of hydrogen and oxygen, and the metals, sodium and potassium, have so strong an attraction for oxygen that they will take it wherever they can find it, even from water. This, of course, sets the hydrogen free, which is set on fire by the heat given off when the potassium and oxygen unite, and burns with a violet color because of the vapor of the metal. The same is true in case of sodium; the flame is due to the burning hydrogen rather than the metal.

Sodium, potassium and lithium, with several other metals, form

a group known as the alkali metals. There is another group to which iron belongs, which contains an interesting number called aluminum—sometimes aluminium—from its occurrence in common alum. Aluminum is a beautiful metal, much like silver in appearance, and possessing many valuable properties. It is very sonorous, easily worked, does not tarnish in the air, and is only about one fourth as heavy as silver. It conducts electricity eight times better than iron. Added to this, it occurs in greater quantity than any other metal in the world. Every clay-bank, every granite-bed, is a mine of aluminum, but as yet no cheap and ready means of obtaining the metal has been found, in spite of all attempts. Napoleon offered a large reward to anyone discovering such a process, as, on account of its lightness, he wished to use the metal in his army for helmets and cuirasses. It is hardly possible to give an exact statement of the amount of aluminum, in different clays since the composition of these earths varies greatly. Clays are impure silicates of aluminum, and, generally speaking a good brick clay, contains a tenth or more, by weight, of the metal. This would be sufficient to plate the upper surface of the bricks, as they are commonly laid in sidewalks, with a layer of metallic aluminum a fifth of an inch deep. Or this same amount of metal would form a layer one-third of an inch deep on the outside of the bricks as they are laid in our houses. So we find this hidden metal everywhere about us, and a princely fortune awaits the man who can bring it to the light.

A. D. L.

FROM THE MISSION FIELD.

Releases.—President Ernest H. Kearl, of the Newcastle conference, was honorably released May 22nd, 1921, to return home and sailed on the s.s. *Metagama*, June 1st.

President William J. Starkey, of the Liverpool conference, was honorably released June 1st, 1921, to return home.

President William Easton, of the Scottish conference, was honorably released, May 29th, 1921, to return home.

Appointments.—Elder Dan C. Smedley, was appointed May 15th, 1921, president of the Sheffield conference.

Elder Osmond C. Crowther, was appointed May 22nd, 1921, president of the Newcastle conference.

Elder Wilford O. Woodruff, was appointed June 1st, 1921, president of the Liverpool conference.

Elder William Little, was appointed May 29th, 1921, president of the Scottish conference.

Elder Edgar W. Jeffery was appointed and set apart as president of the Birmingham conference by President George Albert Smith, May 14th, 1921.

Baptisms.—Two candidates were baptized in the Taff Faur river, near Merthyr Tydfil, May 21st, 1921, by Elders Richard Williams, Jr, and Gomer D. Thomas. The word had gone out that the Mormons were going to baptize some converts, and scores of people assembled to witness the ordinance. Elder Fred R. Morgan spoke to the large assemblage on baptism, and Elder Thomas explained the authority under which he officiated. It was one of those rare occasions that comes to missionaries to explain the principles of the gospel.

Branch Conferences.—May 22nd, 1921, a very successful and well attended branch conference was held at Hyde. There were in attendance President George H. Hansen, Elder Franklin M. Nish, Branch President Walter Roberts, and a goodly number of saints and investigators. Two sessions were held. In the afternoon the Sunday-school children rendered a pleasing and appropriate program. The evening session was especially well attended, and the several gospel discourses and testimonies given, together with the beautiful quartet, duet and solo singing, furnished a spiritual feast for all.

Sunday, May 8th, 1921, at the Carlisle branch conference, Sunday-school and evening services were held and well attended, there being forty-three present at the evening service when Elder James T. Palmer spoke on faith, Elder Osmond C. Crowther on the resurrection, Elder Ernest H. Kearl on sacrifice, and Elder John Black on the fallacy of belief alone being sufficient. The Carlisle branch shows a large improvement, both in attendance and spirit, since the conference which was held last October. It now has regular Relief Society, Sunday-school, and Sacrament meetings, all of which are very successful.

DIED.

CAULFIELD.—Funeral service was held May 24th, for Sister Eva Harriett Caulfield, who died May 22nd, 1921, at Belfast, Ireland. Born October 14th, 1899; baptized May 14th, 1917. Elders John J. Kirby and Robert Warburton were the speakers.

CONTENTS:

The Resurrection 353
God's Need of Man... 356
Editorial: As it was in the days of Noah 360
Noble Men 363
Minutes of Scottish Conference 364
Some Strange Metals 366
From the Mission Field 367

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